

Lecture X. Conversion—Concluded.

In this lecture we have to finish the subject of Conversion, considering at first those striking instantaneous instances of which Saint Paul's is the most eminent, and in which, often amid tremendous emotional excitement or perturbation of the senses, a complete division is established in the twinkling of an eye between the old life and the new. Conversion of this type is an important phase of religious experience, owing to the part which it has played in Protestant theology, and it behooves us to study it conscientiously on that account.

I think I had better cite two or three of these cases before proceeding to a more generalized account. One must know concrete instances first; for, as Professor Agassiz used to say, one can see no farther into a generalization than just so far as one's previous acquaintance with particulars enables one to take it in. I will go back, then, to the case of our friend Henry Alline, and quote his report of the 26th of March, 1775, on which his poor divided mind became unified for good.

“As I was about sunset wandering in the fields lamenting my miserable lost and undone condition, and almost ready to sink under my burden, I thought I was in such a miserable case as never any man was before. I returned to the house, and when I got to the door, just as I was stepping off the threshold, the following impressions came into my mind like a powerful but small still voice. You have been seeking, praying, reforming, laboring, reading, hearing, and meditating, and what have you done by it towards your salvation? Are you any nearer to conversion now than when you first began? Are you any more prepared for heaven, or fitter to appear before the impartial bar of God, than when you first began to seek?

“It brought such conviction on me that I was obliged to say that I did not think I was one step nearer than at first, but as much condemned, as much exposed, and as miserable as before. I cried out within myself, O Lord God, I am lost, and if thou, O Lord, dost not find out some new way, I know nothing of, I shall never be saved, for the ways and methods I have prescribed to myself have all failed me, and I am willing they should fail. O Lord, have mercy! O Lord, have mercy!

“These discoveries continued until I went into the house and sat down. After I sat down, being all in confusion, like a drowning man that was just giving up to sink, and almost in an agony, I turned very suddenly round in my chair, and seeing part of an old Bible lying in one of the chairs, I caught hold of it in great haste; and opening it without any premeditation, cast my eyes on the 38th Psalm, which was the first time I ever saw the word of God: it took hold of me with such power that it seemed to go through my whole soul, so that it seemed as if God was praying in, with, and for me. About this time my father called the family to attend prayers; I attended, but paid no regard to what he said in his prayer, but continued praying in those words of the Psalm. Oh, help me, help me! cried I, thou Redeemer of souls, and save me, or I am gone forever; thou canst this night, if thou pleasest, with one drop of thy blood atone for my sins, and appease the wrath of an angry God. At that

instant of time when I gave all up to him to do with me as he pleased, and was willing that God should rule over me at his pleasure, redeeming love broke into my soul with repeated scriptures, with such power that my whole soul seemed to be melted down with love; the burden of guilt and condemnation was gone, darkness was expelled, my heart humbled and filled with gratitude, and my whole soul, that was a few minutes ago groaning under mountains of death, and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith, freed from the chains of death and darkness, and crying out, My Lord and my God; thou art my rock and my fortress, my shield and my high tower, my life, my joy, my present and my everlasting portion. Looking up, I thought I saw that same light [he had on more than one previous occasion seen subjectively a bright blaze of light], though it appeared different; and as soon as I saw it, the design was opened to me, according to his promise, and I was obliged to cry out: Enough, enough, O blessed God! The work of conversion, the change, and the manifestations of it are no more disputable than that light which I see, or anything that ever I saw.

“In the midst of all my joys, in less than half an hour after my soul was set at liberty, the Lord discovered to me my labor in the ministry and call to preach the gospel. I cried out, Amen, Lord, I'll go; send me, send me. I spent the greatest part of the night in ecstasies of joy, praising and adoring the Ancient of Days for his free and unbounded grace. After I had been so long in this transport and heavenly frame that my nature seemed to require sleep, I thought to close my eyes for a few moments; then the devil stepped in, and told me that if I went to sleep, I should lose it all, and when I should awake in the morning I would find it to be nothing but a fancy and delusion. I immediately cried out, O Lord God, if I am deceived, undeceive me.

“I then closed my eyes for a few minutes, and seemed to be refreshed with sleep; and when I awoke, the first inquiry was, Where is my God? And in an instant of time, my soul seemed awake in and with God, and surrounded by the arms of everlasting love. About sunrise I arose with joy to relate to my parents what God had done for my soul, and declared to them the miracle of God's unbounded grace. I took a Bible to show them the words that were impressed by God on my soul the evening before; but when I came to open the Bible, it appeared all new to me.

“I so longed to be useful in the cause of Christ, in preaching the gospel, that it seemed as if I could not rest any longer, but go I must and tell the wonders of redeeming love. I lost all taste for carnal pleasures, and carnal company, and was enabled to forsake them.”¹²⁰

Young Mr. Alline, after the briefest of delays, and with no book-learning but his Bible, and no teaching save that of his own experience, became a Christian minister, and thenceforward his life was fit to rank, for its austerity and single-mindedness, with that of the most devoted saints. But happy as he became in his strenuous way, he never got his taste for even the most innocent carnal pleasures back. We must class him, like Bunyan and Tolstoy, amongst those upon whose soul the iron of melancholy left a permanent imprint. His redemption was into another universe than this mere natural

world, and life remained for him a sad and patient trial. Years later we can find him making such an entry as this in his diary: "On Wednesday the 12th I preached at a wedding, and had the happiness thereby to be the means of excluding carnal mirth."

The next case I will give is that of a correspondent of Professor Leuba, printed in the latter's article, already cited, in vol. vi. of the American Journal of Psychology. This subject was an Oxford graduate, the son of a clergyman, and the story resembles in many points the classic case of Colonel Gardiner, which everybody may be supposed to know. Here it is, somewhat abridged:—

"Between the period of leaving Oxford and my conversion I never darkened the door of my father's church, although I lived with him for eight years, making what money I wanted by journalism, and spending it in high carousal with any one who would sit with me and drink it away. So I lived, sometimes drunk for a week together, and then a terrible repentance, and would not touch a drop for a whole month.

"In all this period, that is, up to thirty-three years of age, I never had a desire to reform on religious grounds. But all my pangs were due to some terrible remorse I used to feel after a heavy carousal, the remorse taking the shape of regret after my folly in wasting my life in such a way—a man of superior talents and education. This terrible remorse turned me gray in one night, and whenever it came upon me I was perceptibly grayer the next morning. What I suffered in this way is beyond the expression of words. It was hell-fire in all its most dreadful tortures. Often did I vow that if I got over 'this time' I would reform. Alas, in about three days I fully recovered, and was as happy as ever. So it went on for years, but, with a physique like a rhinoceros, I always recovered, and as long as I let drink alone, no man was as capable of enjoying life as I was.

"I was converted in my own bedroom in my father's rectory house at precisely three o'clock in the afternoon of a hot July day (July 13, 1886). I was in perfect health, having been off from the drink for nearly a month. I was in no way troubled about my soul. In fact, God was not in my thoughts that day. A young lady friend sent me a copy of Professor Drummond's Natural Law in the Spiritual World, asking me my opinion of it as a literary work only. Being proud of my critical talents and wishing to enhance myself in my new friend's esteem, I took the book to my bedroom for quiet, intending to give it a thorough study, and then write her what I thought of it. It was here that God met me face to face, and I shall never forget the meeting. 'He that hath the Son hath life eternal, he that hath not the Son hath not life.' I had read this scores of times before, but this made all the difference. I was now in God's presence and my attention was absolutely 'soldered' on to this verse, and I was not allowed to proceed with the book till I had fairly considered what these words really involved. Only then was I allowed to proceed, feeling all the while that there was another being in my bedroom, though not seen by me. The stillness was very marvelous, and I felt supremely happy. It was most unquestionably shown me, in one second of time, that I had never touched the Eternal: and that if I died then, I

must inevitably be lost. I was undone. I knew it as well as I now know I am saved. The Spirit of God showed it me in ineffable love; there was no terror in it; I felt God's love so powerfully upon me that only a mighty sorrow crept over me that I had lost all through my own folly; and what was I to do? What could I do? I did not repent even; God never asked me to repent. All I felt was 'I am undone,' and God cannot help it, although he loves me. No fault on the part of the Almighty. All the time I was supremely happy: I felt like a little child before his father. I had done wrong, but my Father did not scold me, but loved me most wondrously. Still my doom was sealed. I was lost to a certainty, and being naturally of a brave disposition I did not quail under it, but deep sorrow for the past, mixed with regret for what I had lost, took hold upon me, and my soul thrilled within me to think it was all over. Then there crept in upon me so gently, so lovingly, so unmistakably, a way of escape, and what was it after all? The old, old story over again, told in the simplest way: 'There is no name under heaven whereby ye can be saved except that of the Lord Jesus Christ.' No words were spoken to me; my soul seemed to see my Saviour in the spirit, and from that hour to this, nearly nine years now, there has never been in my life one doubt that the Lord Jesus Christ and God the Father both worked upon me that afternoon in July, both differently, and both in the most perfect love conceivable, and I rejoiced there and then in a conversion so astounding that the whole village heard of it in less than twenty-four hours.

"But a time of trouble was yet to come. The day after my conversion I went into the hay-field to lend a hand with the harvest, and not having made any promise to God to abstain or drink in moderation only, I took too much and came home drunk. My poor sister was heart-broken; and I felt ashamed of myself and got to my bedroom at once, where she followed me, weeping copiously. She said I had been converted and fallen away instantly. But although I was quite full of drink (not muddled, however), I knew that God's work begun in me was not going to be wasted. About midday I made on my knees the first prayer before God for twenty years. I did not ask to be forgiven; I felt that was no good, for I would be sure to fall again. Well, what did I do? I committed myself to him in the profoundest belief that my individuality was going to be destroyed, that he would take all from me, and I was willing. In such a surrender lies the secret of a holy life. From that hour drink has had no terrors for me: I never touch it, never want it. The same thing occurred with my pipe: after being a regular smoker from my twelfth year the desire for it went at once, and has never returned. So with every known sin, the deliverance in each case being permanent and complete. I have had no temptation since conversion, God seemingly having shut out Satan from that course with me. He gets a free hand in other ways, but never on sins of the flesh. Since I gave up to God all ownership in my own life, he has guided me in a thousand ways, and has opened my path in a way almost incredible to those who do not enjoy the blessing of a truly surrendered life."

So much for our graduate of Oxford, in whom you notice the complete abolition of an ancient appetite as one of the conversion's fruits.

The most curious record of sudden conversion with which I am acquainted is that of M. Alphonse Ratisbonne, a freethinking French Jew, to Catholicism, at Rome in 1842. In a letter to a clerical friend, written a few months later, the convert gives a palpitating account of the circumstances.¹²¹ The predisposing conditions appear to have been slight. He had an elder brother who had been converted and was a Catholic priest. He was himself irreligious, and nourished an antipathy to the apostate brother and generally to his “cloth.” Finding himself at Rome in his twenty-ninth year, he fell in with a French gentleman who tried to make a proselyte of him, but who succeeded no farther after two or three conversations than to get him to hang (half jocosely) a religious medal round his neck, and to accept and read a copy of a short prayer to the Virgin. M. Ratisbonne represents his own part in the conversations as having been of a light and chaffing order; but he notes the fact that for some days he was unable to banish the words of the prayer from his mind, and that the night before the crisis he had a sort of nightmare, in the imagery of which a black cross with no Christ upon it figured. Nevertheless, until noon of the next day he was free in mind and spent the time in trivial conversations. I now give his own words.

“If at this time any one had accosted me, saying: ‘Alphonse, in a quarter of an hour you shall be adoring Jesus Christ as your God and Saviour; you shall lie prostrate with your face upon the ground in a humble church; you shall be smiting your breast at the foot of a priest; you shall pass the carnival in a college of Jesuits to prepare yourself to receive baptism, ready to give your life for the Catholic faith; you shall renounce the world and its pomps and pleasures; renounce your fortune, your hopes, and if need be, your betrothed; the affections of your family, the esteem of your friends, and your attachment to the Jewish people; you shall have no other aspiration than to follow Christ and bear his cross till death;’—if, I say, a prophet had come to me with such a prediction, I should have judged that only one person could be more mad than he,—whosoever, namely, might believe in the possibility of such senseless folly becoming true. And yet that folly is at present my only wisdom, my sole happiness.

“Coming out of the café I met the carriage of Monsieur B. [the proselyting friend]. He stopped and invited me in for a drive, but first asked me to wait for a few minutes whilst he attended to some duty at the church of San Andrea delle Fratte. Instead of waiting in the carriage, I entered the church myself to look at it. The church of San Andrea was poor, small, and empty; I believe that I found myself there almost alone. No work of art attracted my attention; and I passed my eyes mechanically over its interior without being arrested by any particular thought. I can only remember an entirely black dog which went trotting and turning before me as I mused. In an instant the dog had disappeared, the whole church had vanished, I no longer saw anything, ... or more truly I saw, O my God, one thing alone.

“Heavens, how can I speak of it? Oh no! human words cannot attain to expressing the inexpressible. Any description, however sublime it might be, could be but a profanation of the unspeakable truth.

“I was there prostrate on the ground, bathed in my tears, with my heart beside itself, when M. B. called me back to life. I could not reply to the questions which followed from him one upon the other. But finally I took the medal which I had on my breast, and with all the effusion of my soul I kissed the image of the Virgin, radiant with grace, which it bore. Oh, indeed, it was She! It was indeed She! [What he had seen had been a vision of the Virgin.]

“I did not know where I was: I did not know whether I was Alphonse or another. I only felt myself changed and believed myself another me; I looked for myself in myself and did not find myself. In the bottom of my soul I felt an explosion of the most ardent joy; I could not speak; I had no wish to reveal what had happened. But I felt something solemn and sacred within me which made me ask for a priest. I was led to one; and there, alone, after he had given me the positive order, I spoke as best I could, kneeling, and with my heart still trembling. I could give no account to myself of the truth of which I had acquired a knowledge and a faith. All that I can say is that in an instant the bandage had fallen from my eyes; and not one bandage only, but the whole manifold of bandages in which I had been brought up. One after another they rapidly disappeared, even as the mud and ice disappear under the rays of the burning sun.

“I came out as from a sepulchre, from an abyss of darkness; and I was living, perfectly living. But I wept, for at the bottom of that gulf I saw the extreme of misery from which I had been saved by an infinite mercy; and I shuddered at the sight of my iniquities, stupefied, melted, overwhelmed with wonder and with gratitude. You may ask me how I came to this new insight, for truly I had never opened a book of religion nor even read a single page of the Bible, and the dogma of original sin is either entirely denied or forgotten by the Hebrews of to-day, so that I had thought so little about it that I doubt whether I ever knew its name. But how came I, then, to this perception of it? I can answer nothing save this, that on entering that church I was in darkness altogether, and on coming out of it I saw the fullness of the light. I can explain the change no better than by the simile of a profound sleep or the analogy of one born blind who should suddenly open his eyes to the day. He sees, but cannot define the light which bathes him and by means of which he sees the objects which excite his wonder. If we cannot explain physical light, how can we explain the light which is the truth itself? And I think I remain within the limits of veracity when I say that without having any knowledge of the letter of religious doctrine, I now intuitively perceived its sense and spirit. Better than if I saw them, I *felt* those hidden things; I felt them by the inexplicable effects they produced in me. It all happened in my interior mind; and those impressions, more rapid than thought, shook my soul, revolved and turned it, as it were, in another direction, towards other aims, by other paths. I express myself badly. But do you wish, Lord, that I should inclose in poor and barren words sentiments which the heart alone can understand?”

I might multiply cases almost indefinitely, but these will suffice to show you how real, definite, and memorable an event a sudden conversion may be to him who has the experience. Throughout the

height of it he undoubtedly seems to himself a passive spectator or undergoer of an astounding process performed upon him from above. There is too much evidence of this for any doubt of it to be possible. Theology, combining this fact with the doctrines of election and grace, has concluded that the spirit of God is with us at these dramatic moments in a peculiarly miraculous way, unlike what happens at any other juncture of our lives. At that moment, it believes, an absolutely new nature is breathed into us, and we become partakers of the very substance of the Deity.

That the conversion should be instantaneous seems called for on this view, and the Moravian Protestants appear to have been the first to see this logical consequence. The Methodists soon followed suit, practically if not dogmatically, and a short time ere his death, John Wesley wrote:—

“In London alone I found 652 members of our Society who were exceeding clear in their experience, and whose testimony I could see no reason to doubt. And every one of these (without a single exception) has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in *them*, I should have believed this, with regard to *them*, and thought that *some* were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, I cannot but believe that sanctification is commonly, if not always, an instantaneous work.”

Tyerman's Life of Wesley, i. 463.

All this while the more usual sects of Protestantism have set no such store by instantaneous conversion. For them as for the Catholic Church, Christ's blood, the sacraments, and the individual's ordinary religious duties are practically supposed to suffice to his salvation, even though no acute crisis of self-despair and surrender followed by relief should be experienced. For Methodism, on the contrary, unless there have been a crisis of this sort, salvation is only offered, not effectively received, and Christ's sacrifice in so far forth is incomplete. Methodism surely here follows, if not the healthier-minded, yet on the whole the profounder spiritual instinct. The individual models which it has set up as typical and worthy of imitation are not only the more interesting dramatically, but psychologically they have been the more complete.

In the fully evolved Revivalism of Great Britain and America we have, so to speak, the codified and stereotyped procedure to which this way of thinking has led. In spite of the unquestionable fact that saints of the once-born type exist, that there may be a gradual growth in holiness without a cataclysm; in spite of the obvious leakage (as one may say) of much mere natural goodness into the scheme of salvation; revivalism has always assumed that only its own type of religious experience can be perfect; you must first be nailed on the cross of natural despair and agony, and then in the twinkling of an eye be miraculously released.

It is natural that those who personally have traversed such an experience should carry away a feeling of its being a miracle rather than a natural process. Voices are often heard, lights seen, or visions witnessed; automatic motor phenomena occur; and it always seems, after the surrender of the personal will, as if an extraneous higher power had flooded in and taken possession. Moreover the sense of

renovation, safety, cleanness, rightness, can be so marvelous and jubilant as well to warrant one's belief in a radically new substantial nature.

“Conversion,” writes the New England Puritan, Joseph Alleine, “is not the putting in a patch of holiness; but with the true convert holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top-stone. He is a new man, a new creature.”

And Jonathan Edwards says in the same strain: “Those gracious influences which are the effects of the Spirit of God are altogether supernatural—are quite different from anything that unregenerate men experience. They are what no improvement, or composition of natural qualifications or principles will ever produce; because they not only differ from what is natural, and from everything that natural men experience in degree and circumstances, but also in kind, and are of a nature far more excellent. From hence it follows that in gracious affections there are [also] new perceptions and sensations entirely different in their nature and kind from anything experienced by the [same] saints before they were sanctified.... The conceptions which the saints have of the loveliness of God, and that kind of delight which they experience in it, are quite peculiar, and entirely different from anything which a natural man can possess, or of which he can form any proper notion.”

And that such a glorious transformation as this ought of necessity to be preceded by despair is shown by Edwards in another passage.

“Surely it cannot be unreasonable,” he says, “that before God delivers us from a state of sin and liability to everlasting woe, he should give us some considerable sense of the evil from which he delivers us, in order that we may know and feel the importance of salvation, and be enabled to appreciate the value of what God is pleased to do for us. As those who are saved are successively in two extremely different states—first in a state of condemnation and then in a state of justification and blessedness—and as God, in the salvation of men, deals with them as rational and intelligent creatures, it appears agreeable to this wisdom, that those who are saved should be made sensible of their Being, in those two different states. In the first place, that they should be made sensible of their state of condemnation; and afterwards, of their state of deliverance and happiness.”

Such quotations express sufficiently well for our purpose the doctrinal interpretation of these changes. Whatever part suggestion and imitation may have played in producing them in men and women in excited assemblies, they have at any rate been in countless individual instances an original and unborrowed experience. Were we writing the story of the mind from the purely natural-history point of view, with no religious interest whatever, we should still have to write down man's liability to sudden and complete conversion as one of his most curious peculiarities.

What, now, must we ourselves think of this question? Is an instantaneous conversion a miracle in which God is present as he is present in no change of heart less strikingly abrupt? Are there two classes of human beings, even among the apparently regenerate, of which the one class really partakes

of Christ's nature while the other merely seems to do so? Or, on the contrary, may the whole phenomenon of regeneration, even in these startling instantaneous examples, possibly be a strictly natural process, divine in its fruits, of course, but in one case more and in another less so, and neither more nor less divine in its mere causation and mechanism than any other process, high or low, of man's interior life?

Before proceeding to answer this question, I must ask you to listen to some more psychological remarks. At our last lecture, I explained the shifting of men's centres of personal energy within them and the lighting up of new crises of emotion. I explained the phenomena as partly due to explicitly conscious processes of thought and will, but as due largely also to the subconscious incubation and maturing of motives deposited by the experiences of life. When ripe, the results hatch out, or burst into flower. I have now to speak of the subconscious region, in which such processes of flowering may occur, in a somewhat less vague way. I only regret that my limits of time here force me to be so short.

The expression "field of consciousness" has but recently come into vogue in the psychology books. Until quite lately the unit of mental life which figured most was the single "idea" supposed to be a definitely outlined thing. But at present psychologists are tending, first, to admit that the actual unit is more probably the total mental state, the entire wave of consciousness or field of objects present to the thought at any time; and, second, to see that it is impossible to outline this wave, this field, with any definiteness.

As our mental fields succeed one another, each has its centre of interest, around which the objects of which we are less and less attentively conscious fade to a margin so faint that its limits are unassignable. Some fields are narrow fields and some are wide fields. Usually when we have a wide field we rejoice, for we then see masses of truth together, and often get glimpses of relations which we divine rather than see, for they shoot beyond the field into still remoter regions of objectivity, regions which we seem rather to be about to perceive than to perceive actually. At other times, of drowsiness, illness, or fatigue, our fields may narrow almost to a point, and we find ourselves correspondingly oppressed and contracted.

Different individuals present constitutional differences in this matter of width of field. Your great organizing geniuses are men with habitually vast fields of mental vision, in which a whole programme of future operations will appear dotted out at once, the rays shooting far ahead into definite directions of advance. In common people there is never this magnificent inclusive view of a topic. They stumble along, feeling their way, as it were, from point to point, and often stop entirely. In certain diseased conditions consciousness is a mere spark, without memory of the past or thought of the future, and with the present narrowed down to some one simple emotion or sensation of the body.

The important fact which this "field" formula commemorates is the indetermination of the margin. Inattentively realized as is the matter which the margin contains, it is nevertheless there, and helps both to guide our behavior and to determine the next movement of our attention. It lies around us like a "magnetic field," inside of which our centre of energy turns like a compass-needle, as the present phase of consciousness alters into its successor. Our whole past store of memories floats beyond this margin, ready at a touch to come in; and the entire mass of residual powers, impulses, and knowledges that constitute our empirical self stretches continuously beyond it. So vaguely drawn are the outlines between what is actual and what is only potential at any moment of our conscious life, that it is always hard to say of certain mental elements whether we are conscious of them or not.

The ordinary psychology, admitting fully the difficulty of tracing the marginal outline, has nevertheless taken for granted, first, that all the consciousness the person now has, be the same focal or marginal, inattentive or attentive, is there in the “field” of the moment, all dim and impossible to assign as the latter's outline may be; and, second, that what is absolutely extra-marginal is absolutely non-existent, and cannot be a fact of consciousness at all.

And having reached this point, I must now ask you to recall what I said in my last lecture about the subconscious life. I said, as you may recollect, that those who first laid stress upon these phenomena could not know the facts as we now know them. My first duty now is to tell you what I meant by such a statement.

I cannot but think that the most important step forward that has occurred in psychology since I have been a student of that science is the discovery, first made in 1886, that, in certain subjects at least, there is not only the consciousness of the ordinary field, with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs. I call this the most important step forward because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. No other step forward which psychology has made can proffer any such claim as this.

In particular this discovery of a consciousness existing beyond the field, or subliminally as Mr. Myers terms it, casts light on many phenomena of religious biography. That is why I have to advert to it now, although it is naturally impossible for me in this place to give you any account of the evidence on which the admission of such a consciousness is based. You will find it set forth in many recent books, Binet's *Alterations of Personality*¹²² being perhaps as good a one as any to recommend.

The human material on which the demonstration has been made has so far been rather limited and, in part at least, eccentric, consisting of unusually suggestible hypnotic subjects, and of hysteric patients. Yet the elementary mechanisms of our life are presumably so uniform that what is shown to be true in a marked degree of some persons is probably true in some degree of all, and may in a few be true in an extraordinarily high degree.

The most important consequence of having a strongly developed ultra-marginal life of this sort is that one's ordinary fields of consciousness are liable to incursions from it of which the subject does not guess the source, and which, therefore, take for him the form of unaccountable impulses to act, or inhibitions of action, of obsessive ideas, or even of hallucinations of sight or hearing. The impulses may take the direction of automatic speech or writing, the meaning of which the subject himself may not understand even while he utters it; and generalizing this phenomenon, Mr. Myers has given the name of *automatism*, sensory or motor, emotional or intellectual, to this whole sphere of effects, due to “uprushes” into the ordinary consciousness of energies originating in the subliminal parts of the mind.

The simplest instance of an automatism is the phenomenon of post-hypnotic suggestion, so-called. You give to a hypnotized subject, adequately susceptible, an order to perform some designated act—usual or eccentric, it makes no difference—after he wakes from his hypnotic sleep. Punctually, when the signal comes or the time elapses upon which you have told him that the act must ensue, he performs it;—but in so doing he has no recollection of your suggestion, and he always trumps up an

improvised pretext for his behavior if the act be of an eccentric kind. It may even be suggested to a subject to have a vision or to hear a voice at a certain interval after waking, and when the time comes the vision is seen or the voice heard, with no inkling on the subject's part of its source. In the wonderful explorations by Binet, Janet, Breuer, Freud, Mason, Prince, and others, of the subliminal consciousness of patients with hysteria, we have revealed to us whole systems of underground life, in the shape of memories of a painful sort which lead a parasitic existence, buried outside of the primary fields of consciousness, and making irruptions thereinto with hallucinations, pains, convulsions, paralyses of feeling and of motion, and the whole procession of symptoms of hysteric disease of body and of mind. Alter or abolish by suggestion these subconscious memories, and the patient immediately gets well. His symptoms were automatisms, in Mr. Myers's sense of the word. These clinical records sound like fairy-tales when one first reads them, yet it is impossible to doubt their accuracy; and, the path having been once opened by these first observers, similar observations have been made elsewhere. They throw, as I said, a wholly new light upon our natural constitution.

And it seems to me that they make a farther step inevitable. Interpreting the unknown after the analogy of the known, it seems to me that hereafter, wherever we meet with a phenomenon of automatism, be it motor impulses, or obsessive idea, or unaccountable caprice, or delusion, or hallucination, we are bound first of all to make search whether it be not an explosion, into the fields of ordinary consciousness, of ideas elaborated outside of those fields in subliminal regions of the mind. We should look, therefore, for its source in the Subject's subconscious life. In the hypnotic cases, we ourselves create the source by our suggestion, so we know it directly. In the hysteric cases, the lost memories which are the source have to be extracted from the patient's Subliminal by a number of ingenious methods, for an account of which you must consult the books. In other pathological cases, insane delusions, for example, or psychopathic obsessions, the source is yet to seek, but by analogy it also should be in subliminal regions which improvements in our methods may yet conceivably put on tap. There lies the mechanism logically to be assumed,—but the assumption involves a vast program of work to be done in the way of verification, in which the religious experiences of man must play their part.¹²³

And thus I return to our own specific subject of instantaneous conversions. You remember the cases of Alline, Bradley, Brainerd, and the graduate of Oxford converted at three in the afternoon. Similar occurrences abound, some with and some without luminous visions, all with a sense of astonished happiness, and of being wrought on by a higher control. If, abstracting altogether from the question of their value for the future spiritual life of the individual, we take them on their psychological side exclusively, so many peculiarities in them remind us of what we find outside of conversion that we are tempted to class them along with other automatisms, and to suspect that what makes the difference between a sudden and a gradual convert is not necessarily the presence of divine miracle in the case of one and of something less divine in that of the other, but rather a simple psychological peculiarity, the fact, namely, that in the recipient of the more instantaneous grace we have one of those Subjects who are in possession of a large region in which mental work can go on subliminally, and from which invasive experiences, abruptly upsetting the equilibrium of the primary consciousness, may come.

I do not see why Methodists need object to such a view. Pray go back and recollect one of the conclusions to which I sought to lead you in my very first lecture. You may remember how I there argued against the notion that the worth of a thing can be decided by its origin. Our spiritual judgment, I said, our opinion of the significance and value of a human event or condition, must be decided on empirical grounds exclusively. If the *fruits for life* of the state of conversion are good, we ought to

idealize and venerate it, even though it be a piece of natural psychology; if not, we ought to make short work with it, no matter what supernatural being may have infused it.

Well, how is it with these fruits? If we except the class of preëminent saints of whom the names illumine history, and consider only the usual run of “saints,” the shopkeeping church-members and ordinary youthful or middle-aged recipients of instantaneous conversion, whether at revivals or in the spontaneous course of methodistic growth, you will probably agree that no splendor worthy of a wholly supernatural creature fulgurates from them, or sets them apart from the mortals who have never experienced that favor. Were it true that a suddenly converted man as such is, as Edwards says,¹²⁴ of an entirely different kind from a natural man, partaking as he does directly of Christ's substance, there surely ought to be some exquisite class-mark, some distinctive radiance attaching even to the lowliest specimen of this genus, to which no one of us could remain insensible, and which, so far as it went, would prove him more excellent than ever the most highly gifted among mere natural men. But notoriously there is no such radiance. Converted men as a class are indistinguishable from natural men; some natural men even excel some converted men in their fruits; and no one ignorant of doctrinal theology could guess by mere every-day inspection of the “accidents” of the two groups of persons before him, that their substance differed as much as divine differs from human substance.

The believers in the non-natural character of sudden conversion have had practically to admit that there is no unmistakable class-mark distinctive of all true converts. The super-normal incidents, such as voices and visions and overpowering impressions of the meaning of suddenly presented scripture texts, the melting emotions and tumultuous affections connected with the crisis of change, may all come by way of nature, or worse still, be counterfeited by Satan. The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated. And this, it has to be admitted, is also found in those who pass no crisis, and may even be found outside of Christianity altogether.

Throughout Jonathan Edwards's admirably rich and delicate description of the supernaturally infused condition, in his *Treatise on Religious Affections*, there is not one decisive trait, not one mark, that unmistakably parts it off from what may possibly be only an exceptionally high degree of natural goodness. In fact, one could hardly read a clearer argument than this book unwittingly offers in favor of the thesis that no chasm exists between the orders of human excellence, but that here as elsewhere, nature shows continuous differences, and generation and regeneration are matters of degree.

All which denial of two objective classes of human beings separated by a chasm must not leave us blind to the extraordinary momentousness of the fact of his conversion to the individual himself who gets converted. There are higher and lower limits of possibility set to each personal life. If a flood but goes above one's head, its absolute elevation becomes a matter of small importance; and when we touch our own upper limit and live in our own highest centre of energy, we may call ourselves saved, no matter how much higher some one else's centre may be. A small man's salvation will always be a great salvation and the greatest of all facts *for him*, and we should remember this when the fruits of our ordinary evangelicism look discouraging. Who knows how much less ideal still the lives of these spiritual grubs and earthworms, these Crumps and Stigginses, might have been, if such poor grace as they have received had never touched them at all?¹²⁵

If we roughly arrange human beings in classes, each class standing for a grade of spiritual excellence, I believe we shall find natural men and converts both sudden and gradual in all the classes. The forms which regenerative change effects have, then, no general spiritual significance, but only a

psychological significance. We have seen how Starbuck's laborious statistical studies tend to assimilate conversion to ordinary spiritual growth. Another American psychologist, Prof. George A. Coe,¹²⁶ has analyzed the cases of seventy-seven converts or ex-candidates for conversion, known to him, and the results strikingly confirm the view that sudden conversion is connected with the possession of an active subliminal self. Examining his subjects with reference to their hypnotic sensibility and to such automatisms as hypnagogic hallucinations, odd impulses, religious dreams about the time of their conversion, etc., he found these relatively much more frequent in the group of converts whose transformation had been “striking,” “striking” transformation being defined as a change which, though not necessarily instantaneous, seems to the subject of it to be distinctly different from a process of growth, however rapid.¹²⁷ Candidates for conversion at revivals are, as you know, often disappointed: they experience nothing striking. Professor Coe had a number of persons of this class among his seventy-seven subjects, and they almost all, when tested by hypnotism, proved to belong to a subclass which he calls “spontaneous,” that is, fertile in self-suggestions, as distinguished from a “passive” subclass, to which most of the subjects of striking transformation belonged. His inference is that self-suggestion of impossibility had prevented the influence upon these persons of an environment which, on the more “passive” subjects, had easily brought forth the effects they looked for. Sharp distinctions are difficult in these regions, and Professor Coe's numbers are small. But his methods were careful, and the results tally with what one might expect; and they seem, on the whole, to justify his practical conclusion, which is that if you should expose to a converting influence a subject in whom three factors unite: first, pronounced emotional sensibility; second, tendency to automatisms; and third, suggestibility of the passive type; you might then safely predict the result: there would be a sudden conversion, a transformation of the striking kind.

Does this temperamental origin diminish the significance of the sudden conversion when it has occurred? Not in the least, as Professor Coe well says; for “the ultimate test of religious values is nothing psychological, nothing definable in terms of *how it happens*, but something ethical, definable only in terms of *what is attained*.”¹²⁸

As we proceed farther in our inquiry we shall see that what is attained is often an altogether new level of spiritual vitality, a relatively heroic level, in which impossible things have become possible, and new energies and endurances are shown. The personality is changed, the man *is* born anew, whether or not his psychological idiosyncrasies are what give the particular shape to his metamorphosis. “Sanctification” is the technical name of this result; and ere long examples of it shall be brought before you. In this lecture I have still only to add a few remarks on the assurance and peace which fill the hour of change itself.

One word more, though, before proceeding to that point, lest the final purpose of my explanation of suddenness by subliminal activity be misunderstood. I do indeed believe that if the Subject have no liability to such subconscious activity, or if his conscious fields have a hard rind of a margin that resists incursions from beyond it, his conversion must be gradual if it occur, and must resemble any simple growth into new habits. His possession of a developed subliminal self, and of a leaky or pervious margin, is thus a *conditio sine qua non* of the Subject's becoming converted in the instantaneous way. But if you, being orthodox Christians, ask me as a psychologist whether the reference of a phenomenon to a subliminal self does not exclude the notion of the direct presence of the Deity altogether, I have to say frankly that as a psychologist I do not see why it necessarily should. The lower manifestations of the Subliminal, indeed, fall within the resources of the personal subject: his ordinary sense-material, inattentively taken in and subconsciously remembered and combined, will

account for all his usual automatisms. But just as our primary wide-awake consciousness throws open our senses to the touch of things material, so it is logically conceivable that *if there be* higher spiritual agencies that can directly touch us, the psychological condition of their doing so *might be* our possession of a subconscious region which alone should yield access to them. The hubbub of the waking life might close a door which in the dreamy Subliminal might remain ajar or open.

Thus that perception of external control which is so essential a feature in conversion might, in some cases at any rate, be interpreted as the orthodox interpret it: forces transcending the finite individual might impress him, on condition of his being what we may call a subliminal human specimen. But in any case the *value* of these forces would have to be determined by their effects, and the mere fact of their transcendency would of itself establish no presumption that they were more divine than diabolical.

I confess that this is the way in which I should rather see the topic left lying in your minds until I come to a much later lecture, when I hope once more to gather these dropped threads together into more definitive conclusions. The notion of a subconscious self certainly ought not at this point of our inquiry to be held to *exclude* all notion of a higher penetration. If there be higher powers able to impress us, they may get access to us only through the subliminal door. (See below, p. 515 ff.)

Let us turn now to the feelings which immediately fill the hour of the conversion experience. The first one to be noted is just this sense of higher control. It is not always, but it is very often present. We saw examples of it in Alline, Bradley, Brainerd, and elsewhere. The need of such a higher controlling agency is well expressed in the short reference which the eminent French Protestant Adolphe Monod makes to the crisis of his own conversion. It was at Naples in his early manhood, in the summer of 1827.

“My sadness,” he says, “was without limit, and having got entire possession of me, it filled my life from the most indifferent external acts to the most secret thoughts, and corrupted at their source my feelings, my judgment, and my happiness. It was then that I saw that to expect to put a stop to this disorder by my reason and my will, which were themselves diseased, would be to act like a blind man who should pretend to correct one of his eyes by the aid of the other equally blind one. I had then no resource save in *some influence from without*. I remembered the promise of the Holy Ghost; and what the positive declarations of the Gospel had never succeeded in bringing home to me, I learned at last from necessity, and believed, for the first time in my life, in this promise, in the only sense in which it answered the needs of my soul, in that, namely, of a real external supernatural action, capable of giving me thoughts, and taking them away from me, and exerted on me by a God as truly master of my heart as he is of the rest of nature. Renouncing then all merit, all strength, abandoning all my personal resources, and acknowledging no other title to his mercy than my own utter misery, I went home and threw myself on my knees, and prayed as I never yet prayed in my life. From this day onwards a new interior life began for me: not that my melancholy had disappeared, but it had lost its sting. Hope had entered into my heart, and once entered on the path, the God of Jesus

Christ, to whom I then had learned to give myself up, little by little did the rest.”¹²⁹

It is needless to remind you once more of the admirable congruity of Protestant theology with the structure of the mind as shown in such experiences. In the extreme of melancholy the self that consciously *is* can do absolutely nothing. It is completely bankrupt and without resource, and no works it can accomplish will avail. Redemption from such subjective conditions must be a free gift or nothing, and grace through Christ's accomplished sacrifice is such a gift.

“God,” says Luther, “is the God of the humble, the miserable, the oppressed, and the desperate, and of those that are brought even to nothing; and his nature is to give sight to the blind, to comfort the broken-hearted, to justify sinners, to save the very desperate and damned. Now that pernicious and pestilent opinion of man's own righteousness, which will not be a sinner, unclean, miserable, and damnable, but righteous and holy, suffereth not God to come to his own natural and proper work. Therefore God must take this maul in hand (the law, I mean) to beat in pieces and bring to nothing this beast with her vain confidence, that she may so learn at length by her own misery that she is utterly forlorn and damned. But here lieth the difficulty, that when a man is terrified and cast down, he is so little able to raise himself up again and say, ‘Now I am bruised and afflicted enough; now is the time of grace; now is the time to hear Christ.’ The foolishness of man's heart is so great that then he rather seeketh to himself more laws to satisfy his conscience. ‘If I live,’ saith he, ‘I will amend my life: I will do this, I will do that.’ But here, except thou do the quite contrary, except thou send Moses away with his law, and in these terrors and this anguish lay hold upon Christ who died for thy sins, look for no salvation. Thy cowl, thy shaven crown, thy chastity, thy obedience, thy poverty, thy works, thy merits? what shall all these do? what shall the law of Moses avail? If I, wretched and damnable sinner, through works or merits could have loved the Son of God, and so come to him, what needed he to deliver himself for me? If I, being a wretch and damned sinner, could be redeemed by any other price, what needed the Son of God to be given? But because there was no other price, therefore he delivered neither sheep, ox, gold, nor silver, but even God himself, entirely and wholly ‘for me,’ even ‘for me,’ I say, a miserable, wretched sinner. Now, therefore, I take comfort and apply this to *myself*. And this manner of applying is the very true force and power of faith. For he died *not* to justify the righteous, but the *un*-righteous, and to make *them* the children of God.”¹³⁰

That is, the more literally lost you are, the more literally you are the very being whom Christ's sacrifice has already saved. Nothing in Catholic theology, I imagine, has ever spoken to sick souls as straight as this message from Luther's personal experience. As Protestants are not all sick souls, of course reliance on what Luther exults in calling the dung of one's merits, the filthy puddle of one's own righteousness, has come to the front again in their religion; but the adequacy of his view of Christianity to the deeper parts of our human mental structure is shown by its wildfire contagiousness when it was a new and quickening thing.

Faith that Christ has genuinely done his work was part of what Luther meant by faith, which so far is faith in a fact intellectually conceived of. But this is only one part of Luther's faith, the other part being far more vital. This other part is something not intellectual but immediate and intuitive, the assurance, namely, that I, this individual I, just as I stand, without one plea, etc., am saved now and forever.¹³¹

Professor Leuba is undoubtedly right in contending that the conceptual belief about Christ's work, although so often efficacious and antecedent, is really accessory and non-essential, and that the "joyous conviction" can also come by far other channels than this conception. It is to the joyous conviction itself, the assurance that all is well with one, that he would give the name of faith par excellence.

"When the sense of estrangement," he writes, "fencing man about in a narrowly limited ego, breaks down, the individual finds himself 'at one with all creation.' He lives in the universal life; he and man, he and nature, he and God, are one. That state of confidence, trust, union with all things, following upon the achievement of moral unity, is the *Faith-state*. Various dogmatic beliefs suddenly, on the advent of the faith-state, acquire a character of certainty, assume a new reality, become an object of faith. As the ground of assurance here is not rational, argumentation is irrelevant. But such conviction being a mere casual offshoot of the faith-state, it is a gross error to imagine that the chief practical value of the faith-state is its power to stamp with the seal of reality certain particular theological conceptions."¹³² On the contrary, its value lies solely in the fact that it is the psychic correlate of a biological growth reducing contending desires to one direction; a growth which expresses itself in new affective states and new reactions; in larger, nobler, more Christ-like activities. The ground of the specific assurance in religious dogmas is then an affective experience. The objects of faith may even be preposterous; the affective stream will float them along, and invest them with unshakable certitude. The more startling the affective experience, the less explicable it seems, the easier it is to make it the carrier of unsubstantiated notions."¹³³

The characteristics of the affective experience which, to avoid ambiguity, should, I think, be called the state of assurance rather than the faith-state, can be easily enumerated, though it is probably difficult to realize their intensity, unless one have been through the experience one's self.

The central one is the loss of all the worry, the sense that all is ultimately well with one, the peace, the harmony, the *willingness to be*, even though the outer conditions should remain the same. The certainty of God's "grace," of "justification," "salvation," is an objective belief that usually accompanies the change in Christians; but this may be entirely lacking and yet the affective peace remain the same—you will recollect the case of the Oxford graduate: and many might be given where the assurance of personal salvation was only a later result. A passion of willingness, of acquiescence, of admiration, is the glowing centre of this state of mind.

The second feature is the sense of perceiving truths not known before. The mysteries of life become lucid, as Professor Leuba says; and often, nay usually, the solution is more or less unutterable in words. But these more intellectual phenomena may be postponed until we treat of mysticism.

A third peculiarity of the assurance state is the objective change which the world often appears to undergo. “An appearance of newness beautifies every object,” the precise opposite of that other sort of newness, that dreadful unreality and strangeness in the appearance of the world, which is experienced by melancholy patients, and of which you may recall my relating some examples.¹³⁴ This sense of clean and beautiful newness within and without is one of the commonest entries in conversion records. Jonathan Edwards thus describes it in himself:—

“After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost everything. God's excellency, his wisdom, his purity and love, seemed to appear in everything; in the sun, moon, and stars; in the clouds and blue sky; in the grass, flowers, and trees; in the water and all nature; which used greatly to fix my mind. And scarce anything, among all the works of nature, was so sweet to me as thunder and lightning; formerly nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunderstorm rising; but now, on the contrary, it rejoices me.”¹³⁵

Billy Bray, an excellent little illiterate English evangelist, records his sense of newness thus:—

“I said to the Lord: ‘Thou hast said, they that ask shall receive, they that seek shall find, and to them that knock the door shall be opened, and I have faith to believe it.’ In an instant the Lord made me so happy that I cannot express what I felt. I shouted for joy. I praised God with my whole heart.... I think this was in November, 1823, but what day of the month I do not know. I remember this, that everything looked new to me, the people, the fields, the cattle, the trees. I was like a new man in a new world. I spent the greater part of my time in praising the Lord.”¹³⁶

Starbuck and Leuba both illustrate this sense of newness by quotations. I take the two following from Starbuck's manuscript collection. One, a woman, says:—

“I was taken to a camp-meeting, mother and religious friends seeking and praying for my conversion. My emotional nature was stirred to its depths; confessions of depravity and pleading with God for salvation from sin made me oblivious of all surroundings. I plead for mercy, and had a vivid realization of forgiveness and renewal of my nature. When rising from my knees I exclaimed, ‘Old things have passed away, all things have become new.’ It was like entering another world, a new state of existence. Natural objects were glorified, my spiritual vision was so clarified that I saw beauty in every material object in the universe, the woods were vocal with heavenly music; my soul exulted in the love of God, and I wanted everybody to share in my joy.”

The next case is that of a man:—

“I know not how I got back into the encampment, but found myself staggering up to Rev. ——'s Holiness tent—and as it was full of seekers and a terrible noise inside, some groaning, some laughing, and some shouting, and by a large oak, ten feet from the tent, I fell on my face by a bench, and tried to pray, and every time I would call on God, something like a man's hand would strangle me by choking. I don't know whether there were any one around or near me or not. I thought I should surely die if I did not get help, but just as often as I would pray, that unseen hand was felt on my throat and my breath squeezed off. Finally something said: ‘Venture on the atonement, for you will die anyway if you don't.’ So I made one final struggle to call on God for mercy, with the same choking and strangling, determined to finish the sentence of prayer for Mercy, if I did strangle and die, and the last I remember that time was falling back on the ground with the same unseen hand on my throat. I don't know how long I lay there or what was going on. None of my folks were present. When I came to myself, there were a crowd around me praising God. The very heavens seemed to open and pour down rays of light and glory. Not for a moment only, but all day and night, floods of light and glory seemed to pour through my soul, and oh, how I was changed, and everything became new. My horses and hogs and even everybody seemed changed.”

This man's case introduces the feature of automatisms, which in suggestible subjects have been so startling a feature at revivals since, in Edwards's, Wesley's, and Whitfield's time, these became a regular means of gospel propagation. They were at first supposed to be semi-miraculous proofs of “power” on the part of the Holy Ghost; but great divergence of opinion quickly arose concerning them. Edwards, in his *Thoughts on the Revival of Religion in New England*, has to defend them against their critics; and their value has long been matter of debate even within the revivalistic denominations.¹³⁷ They undoubtedly have no essential spiritual significance, and although their presence makes his conversion more memorable to the convert, it has never been proved that converts who show them are more persevering or fertile in good fruits than those whose change of heart has had less violent accompaniments. On the whole, unconsciousness, convulsions, visions, involuntary vocal utterances, and suffocation, must be simply ascribed to the subject's having a large subliminal region, involving nervous instability. This is often the subject's own view of the matter afterwards. One of Starbuck's correspondents writes, for instance:—

“I have been through the experience which is known as conversion. My explanation of it is this: the subject works his emotions up to the breaking point, at the same time resisting their physical manifestations, such as quickened pulse, etc., and then suddenly lets them have their full sway over his body. The relief is something wonderful, and the pleasurable effects of the emotions are experienced to the highest degree.”

There is one form of sensory automatism which possibly deserves special notice on account of its frequency. I refer to hallucinatory or pseudo-hallucinatory luminous phenomena, *photisms*, to use the term of the psychologists. Saint Paul's blinding heavenly vision seems to have been a phenomenon of this sort; so does Constantine's cross in the sky. The last case but one which I quoted mentions floods of light and glory. Henry Alline mentions a light, about whose externality he seems uncertain. Colonel Gardiner sees a blazing light. President Finney writes:—

“All at once the glory of God shone upon and round about me in a manner almost marvelous.... A light perfectly ineffable shone in my soul, that almost prostrated me on the ground.... This light seemed like the brightness of the sun in every direction. It was too intense for the eyes.... I think I knew something then, by actual experience, of that light that prostrated Paul on the way to Damascus. It was surely a light such as I could not have endured long.”¹³⁸

Such reports of photisms are indeed far from uncommon. Here is another from Starbuck's collection, where the light appeared evidently external:—

“I had attended a series of revival services for about two weeks off and on. Had been invited to the altar several times, all the time becoming more deeply impressed, when finally I decided I must do this, or I should be lost. Realization of conversion was very vivid, like a ton's weight being lifted from my heart; a strange light which seemed to light up the whole room (for it was dark); a conscious supreme bliss which caused me to repeat ‘Glory to God’ for a long time. Decided to be God's child for life, and to give up my pet ambition, wealth and social position. My former habits of life hindered my growth somewhat, but I set about overcoming these systematically, and in one year my whole nature was changed, i.e., my ambitions were of a different order.”

Here is another one of Starbuck's cases, involving a luminous element:—

“I had been clearly converted twenty-three years before, or rather reclaimed. My experience in regeneration was then clear and spiritual, and I had not backslidden. But I experienced entire sanctification on the 15th day of March, 1893, about eleven o'clock in the morning. The particular accompaniments of the experience were entirely unexpected. I was quietly sitting at home singing selections out of Pentecostal Hymns. Suddenly there seemed to be a something sweeping into me and inflating my entire being—such a sensation as I had never experienced before. When this experience came, I seemed to be conducted around a large, capacious, well-lighted room. As I walked with my invisible conductor and looked around, a clear thought was coined in my mind, ‘They are not here, they are gone.’ As soon as the thought was definitely formed in my mind, though no word was spoken, the

Holy Spirit impressed me that I was surveying my own soul. Then, for the first time in all my life, did I know that I was cleansed from all sin, and filled with the fullness of God.”

Leuba quotes the case of a Mr. Peek, where the luminous affection reminds one of the chromatic hallucinations produced by the intoxicant cactus buds called mescal by the Mexicans:—

“When I went in the morning into the fields to work, the glory of God appeared in all his visible creation. I well remember we reaped oats, and how every straw and head of the oats seemed, as it were, arrayed in a kind of rainbow glory, or to glow, if I may so express it, in the glory of God.”¹³⁹

The most characteristic of all the elements of the conversion crisis, and the last one of which I shall speak, is the ecstasy of happiness produced. We have already heard several accounts of it, but I will add a couple more. President Finney's is so vivid that I give it at length:—

“All my feelings seemed to rise and flow out; and the utterance of my heart was, ‘I want to pour my whole soul out to God.’ The rising of my soul was so great that I rushed into the back room of the front office, to pray. There was no fire and no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterwards, that it was wholly a mental state. On the contrary, it seemed to me that I saw him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at his feet. I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality that he stood before me, and I fell down at his feet and poured out my soul to him. I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed his feet with my tears; and yet I had no distinct impression that I touched him, that I recollect. I must have continued in this state for a good while; but my mind was too much absorbed with the interview to recollect anything that I said. But I know, as soon as my mind became calm enough to break off from the interview, I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

“No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, ‘I shall die if these waves continue to pass over me.’ I said, ‘Lord, I cannot bear any more;’ yet I had no fear of death.

“How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir—for I was the leader of the choir—came into the office to see me. He was a member of the church. He found me in this state of loud weeping, and said to me, ‘Mr. Finney, what ails you?’ I could make him no answer for some time. He then said, ‘Are you in pain?’ I gathered myself up as best I could, and replied, ‘No, but so happy that I cannot live.’ ”

I just now quoted Billy Bray; I cannot do better than give his own brief account of his post-conversion feelings:—

“I can't help praising the Lord. As I go along the street, I lift up one foot, and it seems to say ‘Glory’; and I lift up the other, and it seems to say ‘Amen’; and so they keep up like that all the time I am walking.”¹⁴⁰

One word, before I close this lecture, on the question of the transiency or permanence of these abrupt conversions. Some of you, I feel sure, knowing that numerous backslidings and relapses take place, make of these their apperceiving mass for interpreting the whole subject, and dismiss it with a pitying smile at so much “hysterics.” Psychologically, as well as religiously, however, this is shallow. It misses the point of serious interest, which is not so much the duration as the nature and quality of these shiftings of character to higher levels. Men lapse from every level—we need no statistics to tell us that. Love is, for instance, well known not to be irrevocable, yet, constant or inconstant, it reveals new flights and reaches of ideality while it lasts. These revelations form its significance to men and women, whatever be its duration. So with the conversion experience: that it should for even a short time show a human being what the high-water mark of his spiritual capacity is, this is what constitutes its importance,—an importance which backsliding cannot diminish, although persistence might increase it. As a matter of fact, all the more striking instances of conversion, all those, for instance, which I have quoted, *have* been permanent. The case of which there might be most doubt, on account of its suggesting so strongly an epileptoid seizure, was the case of M. Ratisbonne. Yet I am informed that Ratisbonne's whole future was shaped by those few minutes. He gave up his project of marriage, became a priest, founded at Jerusalem, where he went to dwell, a mission of nuns for the conversion of the Jews, showed no tendency to use for egotistic purposes the notoriety given him by the peculiar circumstances of his conversion,—which, for the rest, he could seldom refer to without tears,—and in short remained an exemplary son of the Church until he died, late in the 80's, if I remember rightly.

The only statistics I know of, on the subject of the duration of conversions, are those collected for Professor Starbuck by Miss Johnston. They embrace only a hundred persons, evangelical church-

members, more than half being Methodists. According to the statement of the subjects themselves, there had been backsliding of some sort in nearly all the cases, 93 per cent. of the women, 77 per cent. of the men. Discussing the returns more minutely, Starbuck finds that only 6 per cent. are relapses from the religious faith which the conversion confirmed, and that the backsliding complained of is in most only a fluctuation in the ardor of sentiment. Only six of the hundred cases report a change of faith. Starbuck's conclusion is that the effect of conversion is to bring with it "a changed attitude towards life, which is fairly constant and permanent, although the feelings fluctuate.... In other words, the persons who have passed through conversion, having once taken a stand for the religious life, tend to feel themselves identified with it, no matter how much their religious enthusiasm declines."¹⁴¹

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1. Life and Journals, Boston, 1806, pp. 31-40, abridged.
 2. My quotations are made from an Italian translation of this letter in the Biografia del Sig. M. A. Ratisbonne, Ferrara, 1843, which I have to thank Monsignore D. O'Connell of Rome for bringing to my notice. I abridge the original.
 3. Published in the International Scientific Series.
 4. The reader will here please notice that in my exclusive reliance in the last lecture on the subconscious "incubation" of motives deposited by a growing experience, I followed the method of employing accepted principles of explanation as far as one can. The subliminal region, whatever else it may be, is at any rate a place now admitted by psychologists to exist for the accumulation of vestiges of sensible experience (whether inattentively or attentively registered), and for their elaboration according to ordinary psychological or logical laws into results that end by attaining such a "tension" that they may at times enter consciousness with something like a burst. It thus is "scientific" to interpret all otherwise unaccountable invasive alterations of consciousness as results of the tension of subliminal memories reaching the bursting-point. But candor obliges me to confess that there are occasional bursts into consciousness of results of which it is not easy to demonstrate any prolonged subconscious incubation. Some of the cases I used to illustrate the sense of presence of the unseen in [Lecture III](#) were of this order (compare pages [59](#), [61](#), [62](#), [67](#)); and we shall see other experiences of the kind when we come to the subject of mysticism. The case of Mr. Bradley, that of M. Ratisbonne, possibly that of Colonel Gardiner, possibly that of Saint Paul, might not be so easily explained in this simple way. The result, then, would have to be ascribed either to a merely physiological nerve storm, a "discharging lesion" like that of epilepsy; or, in case it were useful and rational, as in the two latter cases named, to some more mystical or theological hypothesis. I make this remark in order that the reader may realize that the subject is really complex. But I shall keep myself as far as possible at present to the more "scientific" view; and only as the plot thickens in subsequent lectures shall I consider the question of its absolute sufficiency as an explanation of all the facts. That subconscious incubation explains a great number of them, there can be no doubt.
 5. Edwards says elsewhere: "I am bold to say that the work of God in the conversion of one soul, considered together with the source, foundation, and purchase of it, and also the benefit, end, and eternal issue of it, is a more glorious work of God than the creation of the whole material universe."
 6. Emerson writes: "When we see a soul whose acts are regal, graceful, and pleasant as roses, we must thank God that such things can be and are, and not turn sourly on the angel and say: Crump is a better man, with his grunting resistance to all his native devils." True enough. Yet Crump may really be the better *Crump*, for his inner discords and second birth; and your once-born "regal" character, though indeed always better than poor Crump, may fall far short of what he individually might be had he only some Crump-like capacity for compunction over his own peculiar diabolisms, graceful and pleasant and invariably gentlemanly as these may be.
 7. In his book, The Spiritual Life, New York, 1900.
 8. Op. cit., p. 112.
 9. Op. cit., p. 144.
 10. I piece together a quotation made by W. Monod, in his book La Vie, and a letter printed in the work: Adolphe Monod: I., Souvenirs de sa Vie, 1885, p. 433.
 11. Commentary on Galatians, ch. iii. verse 19, and ch. ii. verse 20, abridged.
 12. In some conversions, both steps are distinct; in this one, for example:—
 "Whilst I was reading the evangelical treatise, I was soon struck by an expression: 'the finished work of Christ.' 'Why,' I asked of myself, 'does the author use these terms? Why does he not say "the atoning

work”?’ Then these words, ‘It is finished,’ presented themselves to my mind. ‘What is it that is finished?’ I asked, and in an instant my mind replied: ‘A perfect expiation for sin; entire satisfaction has been given; the debt has been paid by the Substitute. Christ has died for our sins; not for ours only, but for those of all men. If, then, the entire work is finished, all the debt paid, what remains for me to do?’ In another instant the light was shed through my mind by the Holy Ghost, and the joyous conviction was given me that nothing more was to be done, save to fall on my knees, to accept this Saviour and his love, to praise God forever.” Autobiography of Hudson Taylor. I translate back into English from the French translation of Challand (Geneva, no date), the original not being accessible.

13. Tolstoy's case was a good comment on those words. There was almost no theology in his conversion. His faith-state was the sense come back that life was infinite in its moral significance.
14. American Journal of Psychology, vii. 345-347, abridged.
15. Above, p. 152.
16. Dwight: Life of Edwards, New York, 1830, p. 61, abridged.
17. W. F. Bourne: The King's Son, a Memoir of Billy Bray, London, Hamilton, Adams & Co., 1887, p. 9.
18. Consult William B. Sprague: Lectures on Revivals of Religion, New York, 1832, in the long Appendix to which the opinions of a large number of ministers are given.
19. Memoirs, p. 34.
20. These reports of sensorial photism shade off into what are evidently only metaphorical accounts of the sense of new spiritual illumination, as, for instance, in Brainerd's statement: “As I was walking in a thick grove, unspeakable glory seemed to open to the apprehension of my soul. I do not mean any external brightness, for I saw no such thing, nor any imagination of a body of light in the third heavens, or anything of that nature, but it was a new inward apprehension or view that I had of God.”

In a case like this next one from Starbuck's manuscript collection, the lighting up of the darkness is probably also metaphorical:—

“One Sunday night, I resolved that when I got home to the ranch where I was working, I would offer myself with my faculties and all to God to be used only by and for him.... It was raining and the roads were muddy; but this desire grew so strong that I kneeled down by the side of the road and told God all about it, intending then to get up and go on. Such a thing as any special answer to my prayer never entered my mind, having been converted by faith, but still being most undoubtedly saved. Well, while I was praying, I remember holding out my hands to God and telling him they should work for him, my feet walk for him, my tongue speak for him, etc., etc., if he would only use me as his instrument and give me a satisfying experience—when suddenly the darkness of the night seemed lit up—I felt, realized, knew, that God heard and answered my prayer. Deep happiness came over me; I felt I was accepted into the inner circle of God's loved ones.”

In the following case also the flash of light is metaphorical:—

“A prayer meeting had been called for at close of evening service. The minister supposed me impressed by his discourse (a mistake—he was dull). He came and, placing his hand upon my shoulder, said: ‘Do you not want to give your heart to God?’ I replied in the affirmative. Then said he, ‘Come to the front seat.’ They sang and prayed and talked with me. I experienced nothing but unaccountable wretchedness. They declared that the reason why I did not ‘obtain peace’ was because I was not willing to give up all to God. After about two hours the minister said we would go home. As usual, on retiring, I prayed. In great distress, I at this time simply said, ‘Lord, I have done all I can, I leave the whole matter with thee.’ Immediately, like a flash of light, there came to me a great peace, and I arose and went into my parents' bedroom and said, ‘I do feel so wonderfully happy.’ This I regard as the hour of conversion. It was the hour in which I became assured of divine acceptance and favor. So far as my life was concerned, it made little immediate change.”

21. I add in a note a few more records:—

“One morning, being in deep distress, fearing every moment I should drop into hell, I was constrained to cry in earnest for mercy, and the Lord came to my relief, and delivered my soul from the burden and guilt of sin. My whole frame was in a tremor from head to foot, and my soul enjoyed sweet peace. The pleasure I then felt was indescribable. The happiness lasted about three days, during which time I never spoke to any person about my feelings.” Autobiography of Dan Young, edited by W. P. Strickland, New York, 1860.

“In an instant there rose up in me such a sense of God's taking care of those who put their trust in him

that for an hour all the world was crystalline, the heavens were lucid, and I sprang to my feet and began to cry and laugh.” H. W. Beecher, quoted by Leuba.

“My tears of sorrow changed to joy, and I lay there praising God in such ecstasy of joy as only the soul who experiences it can realize.”—“I cannot express how I felt. It was as if I had been in a dark dungeon and lifted into the light of the sun. I shouted and I sang praise unto him who loved me and washed me from my sins. I was forced to retire into a secret place, for the tears did flow, and I did not wish my shopmates to see me, and yet I could not keep it a secret.”—“I experienced joy almost to weeping.”—“I felt my face must have shone like that of Moses. I had a general feeling of buoyancy. It was the greatest joy it was ever my lot to experience.”—“I wept and laughed alternately. I was as light as if walking on air. I felt as if I had gained greater peace and happiness than I had ever expected to experience.” Starbuck's correspondents.

22. Psychology of Religion, pp. 360, 357.

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